A TRUE

RELATION

OF THE

SAD ESTATE

OF THE

REFORMED CHURCHES

IN

FRANCE,

AND

Several Paſſages of the Great Perſecution they lye under; collected out of the ſeveral Addreſſes and Speeches in Print, made unto the *French* King.

BY A

Hearty well-wiſher to the Proteſtant Intereſt.

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THE PREFACE.

THe *diſtreſſed Condition of the Proteſtants of* France, *who cannot expect relief from any under God, but this Kingdom; hath moved me to publiſh this little Treatiſe of their Perſecutions, and ſooner than I deſign'd, for that their total Ruin ſeems to be at hand. From his Majeſties care of maintaining the true Proteſtant Religion in theſe Realms, and in obedience to his Command, the Lords and Commons now Aſſembled in Parliament, taking it into their conſideration which way it may be ſetled on ſure and unſhaken Foundations; I hope that this Zeal will ſhew it ſelf as forward in Protecting abroad that ſame Religion with us profeſſed in ſubſtance, (ſome Ceremonies only omitted which are uſed in our Church) as in preſerving it uncorrupted from Popiſh Superſtition at home, not only Chriſtianity, but even Humanity, and our own Intereſt obliging us to interpoſe in their behalf.*

And though I know his Majesties Gracious and Generous Nature needeth not Presidents or Examples to incite him to it, yet I cannot omit some passages in the Memoirs of the Duke of Rohan, *where he shows the Zeal both of K.* James *and K.* Charles *the I. for the Protestant Interest.*

King James *in the year* 1612. *after a League made with the Queen of* France against *the* Spaniard, *hearing that the Edicts relating to the Protestants were infringed, he signified to the Queen, that if she continued to persecute them for their Religion, that League should no longer continue, because, said he,* Nature teacheth when we see our Neighbours afflicted for a thing that relates to us, we ought to consider the consequents thereof, *so as to provide for it.*

1. *Lib.* of the Duke of *Rohans Memoirs*, pag. 29. Printed at *Paris* 1661.

The same worthy Author relates, that in the second War against the Protestants; the late King Charles, *Anno* 1627. *in the Third year of his Reign, was so great a Patron of the Reformed Churches, as to interpose as Mediator, and with the consent of the* French *King, became their Protector or Surety, that their Edicts of* Nants *should remain Inviolated. He further saith in his fourth Book,* pag. 207. *that the King of* England, *after a while, hearing that they were again unjustly oppressed, sent a Gentleman*

Lib. 3. p. 184. & lib. 4. p. 212.

man, by Name Mr. De Vic, *to declare to the Duke of* Rohan *how much he was concern'd in the Perſecution of the Proteſtants, and required them on all occaſions to make their Complaints to him, that as he was Caution for the Performance of the Edicts, he might demand ſatisfaction for the Breach, and that in caſe the* French *King ſhould refuſe, he would imploy the ſtrength of his Kingdoms, and expoſe his own perſon in the vindication of the ſaid Edicts. And in the fourth Book,* pag. 213. *The Duke of* Rohan *writes, that the Duke of* Buckingham *being in the Port of* Rochel, *ſent to the Proteſtants one Mr.* Beecher, *Commiſſionated to tell them that the King his Maſter, hearing of the Oppreſſion of the Proteſtant Party, (whereof he counted himſelf a Member)* Pag. 214. *and being moved with Compaſſion towards them, and finding himſelf bound in Honour to Relieve them, he offers them his beſt ſuccour by Sea and Land, proteſting that he would not proſecute any pretention of his own, but only the performance of things promiſed them.*

Since then heretofore it hath been accounted the Intereſt of England *to Protect the poor diſtreſſed Proteſtants in Policy, as well as on a Religious account, by our former Kings and Princes; I hope it will be eſteemed ſo now, and that God will incline both*

his Majeſty, and all in Authority, to imitate them herein. Hereby ſhall his Majeſty gain a great deal of Honour and Glory, render himſelf more formidable to his Enemies, and have a great Intereſt both in the Prayers and Affections of many thouſands of Souls, who for want of his Protection are daily made weary of their Lives, by the Slavery and Miſeries they endure for their Religion; a ſad Catalogue whereof (ſufficient to melt the hardeſt heart) the enſuing Treatiſe will ſufficiently diſcover, all the paſſages being Collected out of Authentick Authors, or the Speeches and Addreſſes in Print made by the Deputy General and other Deputies of the Proteſtants from ſeveral parts of the Kingdom of France, *to their moſt Chriſtian King, as they Generally tearm him.*

A BRIEF RELATION OF THE Perſecuted Proteſtants IN FRANCE.

THe Calamities the Reformed Churches groan under this day, are ſo numerous, whether we conſider the Church in general, or the particular Members of it, that to give a full view of them to the world, would be a work of great time as well as Labour; I ſhall therefore in this Narrative, as compendiouſly as may be, offer to your view ſeveral inſtances and caſes relating both to the Church in general, and ſeveral worthy Perſons, who with an undaunted Chriſtian courage and reſolution, both have been, and at this day are ſuf-

ferers for their Religion; all which instances are not to be considered simply in themselves, as Crosses befalling some particular persons, but as the spring head whence flow all those miseries, wherewith the Church at this time is almost over-whelmed, so many Families ruined, and reduced from plentiful Estates to want of bread, and such Provinces and Cities filled with mourning and lamentation, as have been most inhabited by them.

The foundation whereon the Priviledges and Liberties enjoyed by the Protestants are built, is on some Edicts made at *Nants* by *Henry* the 4. King of *France* and *Navar*, and proclaimed after a solemn manner to be irrevocable and perpetually observed in the month of *April* 1598. and was published in the Parliament of *Paris*, the 25th of *February* 1599. There were Edicts before this passed in favour of the Protestants during the Reign of *Henry* the 2. *Francis* the 1. and *Francis* the 2, and by *Charles* the 9th, in the beginning of his Reign, in the Month of *January* 1561. whereby the Protestants had leave to assemble together to hear the Word Preached in all parts of the Kingdom, provided they met without their City Gates.

The

The year following he made a second Edict, permitting them to Preach in their Cities; every Person nobly descended having likewise a priviledge granted him of keeping a Minister to Preach and administer the Sacraments; this Peace lasted till the month of *September*. The second Troubles broak out in the year 1565, and ended in the year 1568, the former Edict being confirmed to them which was made in 1562. justly termed by the Protestants, the dissembling or feigned Edict, as by what followeth will plainly appear; for in the month of *August*, *Anno* 1568. the Third Troubles broke out, and continued until the Month of *August* 1570. At which time the Protestants willingly imbraced (as they did at all other times) a peace, and in favour of them, the King published many Edicts, which for brevity sake I shall not here relate. But Satan the great Author of all Sedition, division and cruelty, stirred up Instruments to disturb their peace on the 24 of *August* 1572. being St. *Bartholomews* day, a day never to be forgotten by Protestants, whereon they Massacred most trecherously, more than 70 thousand Protestants, so that the Streets of *Paris* ran down with blood,

2. *War.*

3. *War.*

and

The Admiral Coligny *his* Head was carried as a Trophy to *Rome*, as *Thuanus de Carolo* 9. pag. 818.

and among them Admiral *Coligny*, and several persons of great Quality, who for that very end and purpose were invited to the Court by that Treacherous and Bloody Prince, under specious pretences of kindness: This cruel and deceitful Practice occasioned a fourth War or Commotion in the Kingdom, which

4. *War*: was in the month of *July* 1573. appeased by another Edict. In *Febr.* 1574. the

5. *War*. fifth Commotion began, and many Papists in the Kingdom, by reason of oppression, joyned with the Protestants in taking up Arms for the defence of their Priviledges, but these troubles ended in 1576. their former Edicts being augmented and confirmed. This advantagious Peace to the Protestants being made, at a general Convocation of the States at *Blois*, on the 24. of *Novemb.* 1576. an address was resolved to be made to the King, that all Edicts formerly made in favour of the Protestants, might be annulled, and only the Roman Catholick Religion be established throughout the Kingdom. Unto this request the King at the solicitations and earnest pressing arguments used by them and the bloody Clergy (who on all occasions were incendiaries, and stirred him up both to Massacring of his

Loyal

Loyal Subjects, and breaking of all promises and Edicts made to them) consented, and confirmed it by Letters Patents the 25. *Feb.* 1577. These severe proceedings kindled a Sixth War, but 6. *War.* before the States were separated, an Edict was given at *Poictiers*, in *September* 1577. whereby, though many Priviledges formerly granted to the Protestants were taken away, yet they out of a love to Peace, submitted to the Kings will and pleasure; only by reason of the treachery they had met withal, they insisted to have 8. Towns delivered in hostage for 6. years, which was the term of peace promised by the King; but the King according to the maxim among the Papists, that no faith is to be kept with Hereticks, did not long keep this Peace inviolated, but endeavoured under-hand in a clandestine way their Ruin. *Charles* the 9. died in *April* 1576. and *Henry* the Third Reigned in his stead; he was hardly warm in his Throne, but his bigotted Council put him on the doing many things equally enfringing the Liberties of Papists as well as Protestants, whereupon a new War ensued, and the Duke of *Alenson* headed them. In a little time they grew so numerous and strong, that the

King

King, to prevent those Evils which would inevitably accompany such a War, hudled up a peace, confirming to the Protestants all former Edicts, and to the Papists their former Priviledges granted by his Predecessors. *Henry* the Fourth, King of *Navarre* succeeded him in the Kingdom in the beginning of *July* 1591. The King confirmed the Edicts made by the late King, *September* 1577. in favour of the Protestants, and declared that he would maintain the Priviledges formerly granted to them: Although on the 25. of *July* 1593, he abjur'd his Religion, yet his tenderness to the Protestants (knowing their Principles to be such as that he might safely Reign and Rule, without fearing any disloyal attemps, as afterwards he found from the pretended mortified Monks and Jesuits) was such, that at *Nants* he proclaimed those Edicts whereon depends the only safety and priviledges the poor Protestants enjoy.

After the publication of these Edicts at *Nants*, which as I have already mentioned, was *Anno* 1598. the King caused a Publication hereof to be made throughout the whole Kingdom, and sent Commissioners in all his Provinces

to

to see them put into Execution, for the establishing a firm Peace, which lasted so long as this worthy Prince lived.

This Edict had a larger extent than any that had ever before been made in favour of the Protestants, and was punctually observed during his Reign; He was stabbed by *Ravillac*, one by most imagined to be set on work by the Duke of *Guise*, for that in his house that Villain had been privately harboured for some days before that Bloody Act. *Lewis* the 13. succeeded him, but instead of being such a Friend to the Protestants, he used all severity towards them; in the beginning of his Reign, he raised an Army, took from them all Forts, or what ever Towns of strength they had by an uninterrupted right many years in possession; but the King of *England* as Defender of the Faith, and consequently concerned in the wellfare of such as professed the same Faith, interposing in behalf of the Protestants on all occasions, all former Edicts made by K. *Henry* the Fourth, were confirmed and ratified.

The same Edicts have likewise been confirmed by *Lewis* the 14. who at present sits in the Throne of his Ancestors, and

and in the year 1652. by a particular Declaration, doth so much right to his Protestant Subjects, as to confess they had given him proof of their Loyalty beyond what he could imagine, and hereupon Decreed, that all Edicts, Orders, Declarations, or Proclamations whatsoever, made in their behalf should continue in full force and vertue, threatning withal, that whosoever should presume to act contrary to this Declaration, should incur his high displeasure, and be esteemed a Trayterous Enemy to the Kingdom.

He likewise enlarged this Edict, confirming to the Protestants the titles of several Churches which had before this been founded and built with an irreversible Decree: the Romish Clergy even then being very busy, and endeavouring by all means imaginable to have them razed to the ground; of later years that Viperous brood, to colour the like malicious designs and attempts, have found out, or rather inventented some indirect ways, to give a semblance of justice to such practices, by accusing the Protestants of having unjustly erected new Churches since the Edict, hereupon requiring them to produce the titles of all their Churches;

es; it hath been their practice of old on all occasions to accuse the Protestants, of passing the bounds limited in the Edict of *Nants*, and two comissioners for this end were usully chosen, the one a Roman Catholick by the King; the other a Protestant and elected by Protestants, the Kings Council being *Umpire* if at any time they differ'd. And hereby the Romish Clergy, by specious pretences of equity and justice, have dextrously carryed on their designs to the destruction and ruin of the Protestants; the injustice of whose proceedings may by any impartial Eye be discerned, if they consider, that whereas the reformed Churches were wont to demand of the King a Commissioner to be by him appointed, and then made their own choice of the other, whereby they might be relieved when ever oppress; the Clergy have refused the person by them elected, and chosen some other, whom they might either by his ignorance easily guide their own way, or by reason of poverty with fair and large promises easily pervert.

2. That of late years the Roman Catholick Comissioner hath usurped a Priviledg to nominate his Partner, such a one as the Clergy have judged most fit

fit to ſerve their deſigns; an i ſtance whereof I ſhall give in one *Monſieur Sigoniac* of the upper *Guyenne*, who was choſen by the Biſhop of *Montauban* contrary to the will of the Proteſtants ſo declared before the King. This Perſon however after ſuch time as he had done whatever the Biſhop and his Crew would have him, after he had robbed the Proteſtant Church of the little treaſure they had to defray his expences, in following the buſineſs for which the Biſhop had choſen him, *viz.* their ruin, he changed his religion, as a recompence whereof, the Proteſtants were compelled to give him whatever he asked. Another example I have met withal which I cannot omit, the more clearly to diſcover the illegal proceedings of the Popiſh Clergy againſt the Proteſtants; One *Monſieur de la Tapiſſerie* of *Burgogne*, choſen commiſſioner the laſt year contrary to the will of the Proteſtants, he was by bribes and promiſes of preferment induced to ſign an Act for the Demolition of ſeveral of the Proteſtant Churches, whereof he profeſſed himſelf a member, and which ever had been eſteemed to be founded on a good and juſt title; this Gentleman hath of late from a remorce of his unjuſt

unjust proceedings confessed that he was put into the commission by the Jesuits, and for so acting, had an annual pension pay'd him by them.

3. That whereas in such Commissions the one Commissioner cannot act in the absence of the other, and ought not to act without the consent of the other; nevertheless the Popish commissioner is now become absolute Master, and hath gotten the sole power into his hands, and a prohibition is issued forth forbiding the commissioner that should transact for the Protestants to controul the will and pleasure of the other.

4. In that the Catholick Commissioners are wholly at the devotion of the Clergy, is clear as the light; for common sense and laws of reason will, that since the Clergy is the Party accusing, that they shew the times and circumstances thereby to prove these pretended usurpations, and to produce evidences for what they alledge; for all the world over in such cases two things are required, first that he that shall Labour to dispossess another of his possession, shall shew by what power or vertue he he attempts it. Secondly that the person in possession be kept in it, till

such time as his adversary shall prove by a more authentick testimony that he enjoys this possession, not by right, but usurpation; nevertheless these fundamental maxims of Common justice are overthrown, which concern the Protestants in *France*, as if they ought not to participate in natural equity and justice. When ever the Clergy will dispute or controul the Protestants in any thing, whether the titles of their Churches, or their liberties, they shall be heard with all patience, which liberty is denyed to the Protestants. They have compelled them to produce the original titles to their Churches, and to justify them, although for above 80. years their titles have been deemed good and inconteſtable, and by the Law after 40. years quiet possession the title is held to be good by the most rigorous inspectours: but besides a long possession enjoyed by the Protestants, it appears, and that undeniably, that King *Henry* the 4. the year after the publication of the Edicts of *Nants*, sent Commissione s into every Province, to inform him of the state and condition of the Protestants, and under the hands of all civil Magistrates, both in Cities, Towns,

and

and Countries, had Certificates brought him, which having narrowly examined and deliberately considered, he confirmed and allowed them the places of Worship they then possessed. Nay, more than this, *Lewis* the 13. his successor, sent other Commissioners for the same end and purpose in the year 1620.

Shall the Establishment or Title of these Churches then after so many confirmations be questioned? or is there any reason to dive any more to the bottom of them? or are commissioners now chosen better to be believed, than they that were then employed? have these a clearer sight and inspection into things then they? But supposing that their Titles were by negligence lost in so great a revolution of time, they not dreaming after so many years to have them questioned, with what Colour of justice can they take any advantage thereat? would they not in equity be relieved after that by commissioners in the space of 20. years these Priviledges and titles were thrice examined and allowed. But besides this they have much more to plead, for the disorders by War, having caused some Interruption in their

Religious Exercises in many places, they procured an Authentick Declaration *Anno* 1622, a second in 1626, and a third in 1629, by which the Protestants had granted to them the free Exercise of their Religion in those places which were allowed them in 1620. This is expressed in the Declaration, *An.* 1626, and afterwards confirmed in 1629. So that we see in those times the adversaries of the Reformed Church did not use so narrowly to search into the Establishments of the Protestant Divine Service; it was then sufficient to know, whether they were founded or had a being in 1620. the Kings Declarations then deciding all such malicious contests.

Moreover, in the years 1649, and 1650, *Lewis* the 14. King of *France*, gave two Decrees, importing, that the Protestants should not be molested in the exercise of their Religion, nor in the possession of their Churches, nor in any other priviledges formerly granted to them, but that they enjoy all things as at the time of his Fathers death. What reason then, or with what Justice can the Clergy give them the trouble they do at this day?

Neither is this all these distressed Prote-

Protestants have to alledge, for more than five parts of their Churches are now demolished, for which they can produce authentick and undeniable titles, as will appear by the Registry of their Christenings, and Marriages, by their Consistory Books, by the enroled succession of Minestirs before and ever since the Edicts of *Nants*, by the account Books of the Sallaries from time to time paid to the Ministers, all which are sufficient evidences to the most scrupulous Judges; But the Romish Clergy and their Commissioners, who will not allow of any thing that may favour the Protestants, although these evidences and proofs before the Kings Council, and in their Courts of Parliament, have been allowed of, although all the several Decrees and Edicts of *Henry* the 4. and all the translations of the Commissioners in those times, and during the Reign of the late King *Lewis* 13. have been examined, and narrowly looked into by as inveterate Enemies of the Protestant Church, and have been allowed of as undeniable Testimonies; yet of late years they will not pass Muster with them, but they accuse the former Commissioners either of inad-

vertency, in not well examining of the titles, or want of understanding, or of partiality; thus have they found out a thousand wiles to disallow what hath been formerly done, so that by such fallacious means I may aver nothing can have so good a foundation but they will shake it, if not overthrow it.

It were needless to produce proofs of this, they Glory in it themselves: among them a Monk of the *Barnabite* Order, and a Deputy from the Clergy of *Bearn*, boasteth in Print, that of one hundred twenty three Places where the Protestants used to assemble to hear the word of God, (all Churches well founded) there remained but Twenty, the rest all demolished.

Some Churches that have either by War or Fire, or some Revolters, in whose hands the Records and titles lay, irrecoverably lost them. As for Example, in *Britagne Vitry* and some others, and although they have, notwithstanding the loss of their original Titles, given good proof of their Churches legal establishment: yet these Testimonies would not be allowed of, but they were condemned to be demolished by an order of this present King.

There

There is no fence against their sophistry and malicious allegations; if the Churches are near the Sea, then they alledge, that by reason of their scituation, they ought not to be allowed of, let their titles be what they will, as in *Carantan* in *Normandy*, although a Baliwick; sometimes they say, that the Towns were taken by assault during the War; many examples hereof may be given; the Church of *Negrepelisse* shall for brevity sake suffice, which was proved to have been in their possession ever since the year 1561. by such undeniable Testimony, that with all their subtlety and craft, they could not gainsay it, but their title though never so good, could not hinder it from being demolished. So far are they from being concerned for what ever the World shall say of their unjust practices, that they are arrived to that height of impudence, as that of late they have made no difficulty of condemning one Church to be demolished, which is expresly mentioned in the 28 Article of the Edict of *Nants*, *viz. Chauvigny* in *Poicton*; this severe Act passed on it the sixth of *August* 1665. Hereby may evidently appear that the Court of *France* designs nothing

Note that by the Edict of *Nants* in every *Baliwick* they have the priviledge of a Church.

thing more than the ruin and utter exterpation of the Protestant Religion, since neither Edicts, Declarations, or Decrees heretofore made, and often times confirmed, shall be valid; and that it's not Usurpations they so greedily look at, but use those terms only as a Cloak to their violent and illegal proceedings; for a further discovery of which vile practices I shall specifie several severe Decrees lately passed on the Protestants, of threescore and one Churches in *Poiction*, there remaineth but one uncondemned, *viz.* *Niort*, obliging hereby above Eighty Thousand Souls to Live without the exercise of their Religion, in the Country of *Gex*, of 23 Churches, they have spared but two, and these they report only out of their clemency, so that they lie open to the adversary to be taken away at pleasure. In *Guienne*, of fourscore Churches there remain but three uncondemned by the Catholick commissioner, who is wholly governed by a Jesuit named *Mesnier*.

Of the Churches that are demolish-ed.

In *Britany* they have condemned, all *Vitre* not excepted, according to the Council of the *Marquis de Chastelet*, in his Book of Politicks concerning the *Hugonits*.

In

In *Normandy*, they have with the like fury prosecuted them, that few are left, except at *Rouen*, *Caen*, and *Deep*.

In *Provence* of 15 or 16 Churches, remain only 2 or 3. Let me now then put appeal to any rational mans Judgment whether it is probable that so many Churches now become heaps of Rubbish, had only usurped, and not just titles? as if in *Poiction* there were but one that were legally established, and all the rest had no just foundations, the like may be said in other Provinces. *Languedoc*, and *Leaenes*, and *Vivarets*, and *Dauphine*, are likewise filled with complains for ruined and desolate Churches, not having a fourth part in these respective Counties left them of what they enjoyed, not to name those of *Zantonge*, *Angaulmois*, and *Aulnix*, which are in the black Boook ready to be condemned, and sixty others whereof they have but little hopes. Is there any reason to think that these Churches had their Titles not been good, would have been so long spared, that none of the Popish Clergy would have had a fling at them till now, or have complained of such Usurpations? none that knows them or their malicious minds can think so.

In

In the National Synod held at *Montpellier*, *Anno* 1599. the sum of one hundred and 20000 livers given by the King, as a stipend for Ministers, was divided after the proportion of 760 Churches, without reckoning places Priviledged, with liberty of Preaching, as many Mannors, Cities, and Bayliwicks, or those that were ordered to be reestablished by the Edict published, *Anno* 1577. how few remain of this great number, the sad Catalogue of the Ruined Churches will discover, which I shall annex at the close of this Narrative.

The Churches that hitherto have escaped their fury are in a continual expectation of being destroyed, thier titles being no better than those that are become ruinous heaps, nay, many of those Churches are left untouched, whose Titles may be with the greatest difficulty cleared, and consequently at their pleasure, under some pretence of Justice, be demolished, or else such are left, as are the most inconveniently scituated, as in Marshes or low grounds, which are often overflown, or else impassable in the Winter, depriving by such means many good Christians from a possibility of hearing the word

word, insomuch that in many places these poor creatures are forced to travel forty five Miles to hear a Sermon, * or to baptize their children, which often die by the way; and by reason of the many Churches demolished, those that are standing are not able to contain the Tenth part, and the Papists being enraged to see such great Assemblies, have brought their complaints to the King, and some persons of Quality have been imprisoned, as Madam *de Reynier*, who being amongst others accused, was sent to the *Bastille* in *Paris*, and for some time kept in suspence of her life; the Crime laid to her charge being only for having been present at an Assembly in her Parish of *Issoudun* in *Poictou*, a Church now demolished, which had above 3000 Communicants; after this Lady had remained a considerable time Prisoner, she was banished the Province.

* It is not permitted the Protestants to have their Children Baptized but in such places as by the Edicts of *Nants* are appointed for Divine Worship.

The barbarous and inhumane manner of Executing these cruelties, in the destroying of their Temples is also very remarkable, for they are not only satisfied with their being demolished, but they will oblige the Protestants themselves to destroy them, that they may become equally guilty with these Villains

lains, of ruining those places dedicated to the Service of the most High God. And because many would not assist, or have a hand in such a Diabolical Work, their houses have been plundred, and laid level with the ground, and great Fines have been laid on them besides: This hath been the case of many persons of Quality in *Poictou*.

These insatiable men have not been satisfied with these severe proceedings against the Churches, but with the like fury have they assaulted all the Protestant Academies and Schools, with which the whole Protestant Interest cannot but fall: whence shall they be supplied with Ministers if the Nurseries wherein they are bred up be destroyed? The Academy of *Puis Laurence* established at *Montaubon* formerly, was removed out of this very design to ruin it the more easily, as appears, the Romish Commissioners having of late condemned it, & lieth now in Jeopardy before the King and Council: The University of *Saumue* is in the like danger, howbeit the foundations of these Universities are firm and solid; for besides a quiet possession of 70 years, and according to the Edict of *Nants*, and other Edicts, *Henry* the 4. & *Lewis* the 13. they were allowed & confirmed. *Henry*

Henry the 4. comprehended them in the Gift he made them, *Anno* 1599 and in the Articles of Peace by *Lewis* the 13. to those of *Montaubon* they were again ratified, and he formally promiseth to continue his bounty for the maintaining their Academy and Colledges. Likewise in his answer to *Cahier* in 1611. the 19. Article he grants to the Academies of *Saumur* and *Montaubon* the same Priviledges, Immunities, and Prerogatives, as other Academies in the Kingdom enjoyed according to the will & intention of King *Henry* 4. expressed in his answer to *Cahier Anno* 1602. the 4. Article. Yet all these Engagements & obligations both of *Conscience* and *Honour*, cannot prevail on these men to show the least *humanity*.

Whereas by the Edicts of *Nants* the 27. Article the Protestants were to be admitted into all offices and Commands; and by the declaration of *Lewis* the 13. *Anno*, 1629. which said Declaration this present King hath declar'd should be duly observed; and by the 11. Article in the Treaty of Peace at *Montaubon*, it is expresly allowed; yet contrary to all these edicts and Declarations, they are now declared uncapable of any office or Employment whatsoever; or at *Montaubon*, *Mompellier*,

lier, *Milhaud*, *Realmont*, *Saverdun*, *Mauvesin*, *Castelialoux*, and many other places, the poor Protestants in all Provinces by this means being so oppresst that both their lives and fortunes are exposed dayly to the barbarity of their Enemies.

The Romish Clergy do not deny but by the Edict of *Nants* the Protestants ought to be admitted into publick Employments and offices, but they maintain that it's contrary to right, both Divine, civil, and canonical; to Divine right, because it's contrary to the decency of the *Romish* Catholick Interest, that the faithful should bring their Controversies before Infidels, and as St. *Paul* to the *Corinthians*, it's contrary to the civil Right, for that he forbids them to place in any offices of trust or honour such as are Enemies unto the faith; thus these implacable Enemies of the Protestants, as they have indeavoured to take from them their spiritual bread, so have they likewise laboured to take from them their temporal and corporeal bread; for besides keeping them out of all offices of profit or honour, they exclude them from seting up any trade or profession, unless they abjure their Religion, whether Shoomakers, Taylors,

lors, Apothecaries, &c. so that in many Provinces of *France* the Protestant Artificers are brought to beggary and want of bread; these proceedings are likewise directly contrary to all the Edicts both of *Henry* the 4. *Lewis* the 13. and this King now Reigning, those edicts indeferently admitting the Protestants as well as others into Publick Charges, Offices, Dignities, and employments, but alas in lieu of these priviledges, many of the Protestants are Banished, others have had their Estates seized and Confiscated, others have been scourged by the hands of the Hangman, some of them after their death, have been taken out of their Graves and dragged along the Streets on sledges, as at *Fontenay Le Conte*. A Gentleman having a little before his death abjured the Errours and Heresies of *Rome*, was thus used after his death, his Wife was most barbarously used for following his example and for educating her Children in the same faith, and the Minister before whom this abjuration was made was seized on and cast into Goal for some considerable time.

And lest the number of Converts should too fast increase, an Edict passed on the 2*d* of *August* 1666. called the

the Edict *de Relaps*, whereby such as have once embraced the Roman Catholick Religion are on peril of a perpetual Banishment forbibden to return to the Protestant Church.

What an unparallel'd tyranny is this, thus to wrack the Consciences of poor men, to constrain them by force to play the Hypocrites to appear visible Papists, having through ignorance been deluded, when in their Hearts they are truly sensible of their Errours, and, but for fear, would readily turn to the Protestant Church. In the execution of this cruel Edict, so eager and violent have they been, that they have punished many from returning from Popery to the Protestant Religion, even before this Edict came forth, as one named *John Gayrard*, who having turned Papist on the Second of *August* 1662. And the year before this Edict, being convinced of his Erroneous and Heretical Religion, he became a Protestant, for this he was condemned in the Parliament of *Tholouse*, to be led by the Hangman, with a Rope about his Neck, only in his Shirt, bare headed and bare footed before the Cathedral Church of *Montauban*, and at the conclusion of High-Mass, on his

his knees, to beg pardon of God and the King, after this he was fined and baniſhed; this Procedure is directly contrary to the 9. Article of the Edict of *Nants*.

In ſhort, none can imagin the deſolations in many Families, by reaſon of theſe Barbarous declarations, on the deceaſe of a Father, or Mother, if in times paſt they have either of them been Roman Catholicks, although they have before their death adjured the Hereſies of *Rome*, and before this Declaration, yet the Children have been taken away by violence from the ſurviving Parent, to be bred up in the Idolatrous Worſhip of the Church of *Rome*. They have thus Robbed ſome Parents of their Children, and carried them away into Cloyſters and Monaſteries, and obliged the Parents to allow them Penſions, ſuch as themſelves ſhall think fit.

An Example we have of this in a Gentleman of *Bourgondy*, named Mr. *de Farot*, becauſe his Wife became a Roman Catholick, 7 or 8 years paſt, they took from him three Children; one of them being of 12 or 13 years old, forſook his Mother, being deſirous to profeſs the Proteſtant Religion, fled to his Father, but was in few days by force fetched away out of his Arms by twelve Purſuivants, and he threatned never to ſee his Childs face more: Many

such like examples could I give; one *Binder* of *Rouen*, a Painter, was thus Robbed of his Children; but herewith they rest not satisfied, but have of late years deprived Parents of their Children, where both of them have been bred up, and continued in the profession of the Protestant Religion, by such unjust and barbarous dealing, most Cities and parts of the Kingdom where the Protestants inhabit, being become dismal and solitary with Mourning and Lamentation. These transactions have been not only connived at by Authority, but encouraged; and at *Rouen* in the Parliament a Decree passed for the taking away of a young Gentlewoman (whose Parents lived and died in the Protestant Religion) from her Friends, contrary to her declared will and consent, to be educated in the Romish Church under such a Guardian as the Bishop should appoint.

Unto this Declaration *de Relaps* (as they stile it) they have added another against Blasphemers, which as they Interpret reacheth such as shall speak against Misteries of their Religion; an act of great importance, and which is the cause of innumerable Evils to the Protestants, for their Ministers, their books of Controvercy, nay, for their Private Discourses of Religion, they are hereby liable on all occa-

occasions to be condemned for Blasphemy, where the Romish Clergy shall be the Judges.

And whereas by the Edict of *Nants*, there was a *Chambre de l'Edict or mi-parte*, that is a Court of Judicature, where all matters relating to the Protestants in matters civil or criminal, were definitively determined as may appear by the 34. Articles in the Edict of *Nants*, whereby the Judges are Decreed to be half of them Protestants, and the other half of them Roman Catholicks, to the end that Justice might impartially be done to all parties, as is expressed in the 30. Article. But the Clergy, the better to compass their great design, which is the absolute Ruin of the Protestants, have by their Interest in Court, procured an Order from the King and his Council, forbidding this Court of Justice to take any cognizance about Revolters or Blasphemers; but that the Parliament alone shall determine what ought to be done, which by the continual applications of the Clergy, are ready to condemn what ever comes before them; so that

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this *Chambre de l'Edict*, is now wholly taken away in moſt Provinces, as at *Paris* and *Rouen*, and elſe-where, expreſly contrary to the Edicts of *Nants*, which being compoſed of 92 Articles, hath 38 expreſly relating to this Court of Juſtice.

This great priviledge being thus abrogated, their Lives and Eſtates are at the Mercy of their Mercileſs Enemies; the Archbiſhops and Biſhops having the liberty at their pleaſure to ſit in Parliament, whereby the intereſt of the Clergy becometh ſo conſiderable, that they carry all before them, and whatever they do againſt the Proteſtants they account a Sacrifice well pleaſing to God.

As at Tholouſe Rouen, Renes, Bourdeaux, Pau, Province Dijon & Mets.

The injuſtice done by theſe Parliaments againſt the Proteſtants is not conceivable, much leſs to be expreſſed; and all other Courts of Judicature follow their cruel Examples; for every petty Judge in the Country hath no other way to render himſelf famous but by Perſecution. As the Judge of *Mezieres* commanded for a Rule to be generally obſerved, that all of the Reformed Religion ſhould fall upon their Knees, when the little Bell ſhould Ring, going before their Hoſt or Sacrament, which they carry to Sick people in their Solemnity, and Mr.

Femault

Femault, Lieutenant General of *Dreux*, caused *Daniel Sibille*, a Protestant Minister of *Fontaines*, to be carried away Prisoner, his Chamber to be rifled, and his body to be cast into a dark Dungeon, where he kept him a long while, and would not release him till he had paid a great Fine, to punish him as he pretended, because he had been one of twenty that had five years before accompanied a dead Corps to the Grave, so that the Protestants now can have no hopes of any Justice, not only in those matters that relate to their Treaties, Edicts, and Royal Declarations, and other particulars relating to their Liberty of Conscience, but also in civil Matters; and when they appeal to the King or his Council, where their affairs are finally concluded, they cannot be heard.

It hath often happened that some Deputies of Provinces or Cities sent by them to make known their Grievances, have received an Express Order from the King to return home, before they could come to declare their business; after this manner Mr. *De Vignolles*, appointed by the Province of the lower *Languedoc*, was used when he went to *Paris*, to complain of the ill usage the Protestants had met withal; he was no sooner arrived at *Paris*, but one of the Kings Pursuivants was dispatched to

him, commanding him to depart the City in eight days on pain of Imprisonment. Likewise Mr. *Faisse*, whom the Inhabitants of *Privas* had sent with their Orders, as soon as he did appear, the Captain of the Kings Guard commanded him in the Kings name to depart instantly on the like peril of Imprisonment.

And when the Province of lower *Guienne* had sent Mr. *Sarrau* to represent their grievances to the Court, he received a private Letter under the Kings Seal, forbidding him to come to Court. Many more such Presidents might be alledged; and if some have been successful after many difficulties, and affronts, and injuries, when they come to have their causes heard, many times no Advocate dare appear to plead their cause; and when heard, let them bring never so strong arguments, and use never so much reason, they have been at last slighted and rejected, and their most apparent proofs scorned; whereas the least surmises of their Adversaries have been counted good. They have sometimes spent whole years to pursue their affairs, and in expectation of Audience, whereas Sentences obtain'd against them by the Clergy, have been dispatched in less than 24 hours. Nay, many times after long waiting and great charges, the Pro-

Protestant Agents have been forced to return home with the sad tidings of the loss of their Juster causes.

After this manner, the Consciences, Goods, Honour, and the very lives of these poor Christians are exposed to the cruelty of their mercilesse Enemies on a thousand occasions, without any help or hope of Justice. A Roman Catholick may at his pleasure destroy a Protestant; witnesses are never wanting, the Kings Attourny Generals, or their Deputies, or the Bishops Syndicks, or the Judges for the Convents or Ecclesiastical Chapters, will never fail to prosecute; some have been condemned to be chained to the Pillory, some have been fined an hundred *French Livers*, or 10. l. *English*, for having made mention of a Story related by sundry Authors how a Priest endeavoured to cheat the World with a false Miracle, by causing a Vine to pierce through the head of an Image, which being cut in the time of year that the Sap mounts upwards, the Sap would drop at the Eyes, whereat the poor people were deluded, thinking the Image had without such Art wept of it self. This passed a considerable time for a great Miracle, but at length the Cheat was discovered.

Another Proteſtant was forced to ſtand in the Pillory, and was amerced for having ſaid, that God had buried a Saints Body for fear his Bones ſhould be adored; and that when the Devil offered to take them, an Angel from God withſtood him, ſaying, *The Lord rebuke thee*; this we find in Holy Writ, *Deut.* 36. 6. and in the Epiſtle of St. *Jude*, v. 9.

Another was caſt into Priſon, becauſe he had ſaid that the Roman Prieſts hid their lights under a Buſhel.

Another was after the like manner puniſhed, and condemned to pay a conſiderable Fine only for ſaying that the Croſs they worſhip was but a piece of Wood.

If any Proteſtant hath an Enemy of the Roman Catholicks, or a Suit in Law, he ſhall moſt aſſuredly be accuſed for having ſpoken amiſs of the Pope, of the Maſs, or the Virgin *Mary*, and their falſe witneſſes are ever ready, which being Sworn, they loſe their cauſe; and if theſe witneſſes be convicted of Perjury, they are ſeldom puniſhed, or ſuch light puniſhments are inflicted, as ſerve rather to embolden them, than terrify. As the Prieſt of *Eymet* in *Guienne*, when he had accuſed a great many of the Inhabitants of that place for having profained the holy Myſteries of the Church of *Rome*, the Judges found the

Accu-

Accusation to be false, but though it tended to the destruction of the lives and goods of many of the Inhabitants, yet he escaped unpunished.

The Priest of *Chatelraut* accused a poor, innocent, harmless Damsel, of having spoken of the King in a disrespectful manner; for which she was in danger of having her Tongue cut out, and being whipped by the common Hangman, the Judges discovered this Priest to be a Villain, and a false Accuser, however nothing was done unto him.

Likewise Mr. *De la Touche* was accused by the Abbot of *La Chapelle*, before the Parliament at *Renes*, to have taken a Chalice out of a Church, for which he was burnt alive by the order of that Parliament; and since, his Innocency hath appeared, and he found guiltless of the Fact by the Execution of the right Offender; however they have done nothing to repair the injury done to his name and memory, but declared, for that he was a Heretick he had deserved it.

Neither the Parliament of *Tholouse* hath taken any notice of a wicked Varlet that took a false Oath against a Merchant of *Montaubon*, that he had spoken amiss of the blessed Virgin.

The Minister of *Pausange*, one Mr. *Robineau*,

bineau, was likewise falsly accused by an *Augustin* Fryer and a Curat, to have preached up sedition, and for this pretended Crime only, he was kept many Months in the Prison at *Poictiers*; and though at last his Accusers were convicted for false accusations, he could have no Satisfaction for all his sufferings. Mr. *Borie* Minister of *Turenne* was also cruelly handled, he was cast into a deep Dungeon, put in Fetters, threatned with Death, treated in a most inhumane manner for a whole year, and at last was Banished for ever, by an order of the Parliament of *Bourdeaux*, only because, as they say, he used several expressions in his Sermons which might seem reflecting on the Honour of the Virgin, whereas he said nothing else in his Sermon, but this, that none but Jesus Christ was Born without sin.

The Baily of *Privas* was never punished, although he had been convicted before the Judges of *Vivarets*, for having raised and encouraged false accusations against many of the Inhabitants of *Privas*, whom he accused to have hindred their Brethren from changing their Religion by terrifying their Consciences.

A Priest of *Niort* was convicted before the King and his Council for having falsifyed an order for the demolition of the Pro-

Protestant Church of *Nyort*, which was intended against the Church of *Mer*, but was not punished in the least. Never was there a bolder attempt made before the King and Council; but instead of treating him according to his Merits, they laughed at what was done. A thousand such instances might be given, but for brevity-sake I shall mention no more.

When such notorious crimes appear before the Judges, they declare that the Roman Catholick Church must be preserved, not considering the incumbent duty upon them of punishing such vile Offenders, and doing Justice to all that come before them.

But that their design is to suppress these poor Protestants by all manner of unjust and violent means is most apparent, that being thus wearied by continual vexations and miseries, they might at last the more easily be enclined to yield to the strength of temptation, to seek the freedom of their Bodies by the ruin of their Consciences and abjuration of the Gospel.

They give all manner of freedom to the Priests and Monks, whose carriage is very insolent, and prone to insult over the poor Protestants; they are the persons that Execute the severe and unjust Decrees and Orders of the King against them, as in

Poictou,

Poictou, where the Priests, of any, were the most eager and diligent in the destroying their Churches, razing their very foundations, overthrowing several private houses, rifling the Castles of several Gentlemen and persons of Quality who professed the Reformed Religion. If unhappily any division were in private Families between Man and Wife, or other Relations, these fire-brands and fomenters of strife, (a certain sign or mark, as our blessed Saviour frequently speaketh, of whose off-spring they are) would come to offer the Protection of the Church. If a man is poor, and brought to beggary, they promise him protection against his Creditors, and Mountains of Gold if he will but change his Religion, imitating herein the old Serpent, who with his fawning flatteries, beguiled our first Parents, they will undertake to provide for his Children, to put his Daughters into Nunneries, and his Boys into some Abby, or good imployment; but no sooner are they debauched, but as the Priests said to *Judas*, after he had betrayed his Lord, see thou to that, they slight them, and leave them in the lurch, their promises are forgotten, and through despair of what they have done, end their days like *Judas*, with a Rope. If a lewd Son would shake off his Fathers yoak,

yoak, they shall flock to him with the greatest pretences and profession of kindness, pittying him, and promising great matters if he will but joyn himself to their Church. If a Daughter be disorderly or undutiful to her Parents in this, after the like manner will they encourage her, promising to help her to a good Match, they entice her into their Nunneries of uncleanness, and will oblige her Father to maintain her, and pay great sums of money yearly, and rather more than his Estate can possibly bear. If a man be prosecuted for any crime, the changing his Religion is a sure Refuge; by this means the old *Count de Lorge* hath saved his life when he was in the *Bastile* for coynage of money; many others by the like course have escaped their due reward: If a Man be sick, and, by reason of poverty, is carried to the Hospital, his entertainment will be very harsh and mercileſs; and unless he renounces his Religion, he will be forsaken by all, and die miserably. A *Danish* Gentleman was carried to an Hospital at *Paris*, called *Hotel de Dieu*, being mortally wounded, the Papists earnestly prest him to renounce his former profession of the true Religion, but finding him to persist firmly and unmovable, they made use of false apparitions of supposed Devils, appearing with a Deaths

head,

head, wherein they had put lighted Candles, telling this poor young Gentleman, that he ſhould be damned if he did not turn his Religion; by theſe things ſo terrifying him, that he died in deſpair the 24th. of *January* 1666.

The King hath of late put forth a Proclamation againſt all Church-men that ſhall embrace the Reformed Religion, declaring them Apoſtates, thereby to have the better Plea to puniſh them. They are by this Proclamation to be baniſhed for ever, which is contrary to Liberty of Conſcience granted by the Edicts to all manner of Perſons Eccleſiaſtical and Civil: this indeed cannot but ſeem ſtrange, that the Clergy ſhould ſuffer their own Order to be treated in this manner, becauſe they verily believe that the intention of the Prieſt is required in the Sacrament; and what intention can they have, who by conſtraint are kept in the profeſſion of a Religion which they believe to be falſe: Me-thinks they ſhould be affraid of forcing men to be guilty of Sacriledg, Hypocriſy, and Profaneneſs againſt their wills, and making ſo many Idolaters; for according to their own Doctrine in ſuch a Caſe, if the Prieſt had not a right intention in Conſecrating the Elements, the people then adore nothing but Bread.

But this is not all the misery the Reformed Churches lye under; the Ministers are hindred from Preaching the Gospel to their Flocks, for fear of having them scattered, their Mouths are stopped by threats and violence; they are forced to pay great sums of Money; they are Banished, cast into Dungeons, and in short, used at the pleasure of the Roman Clergy.

Those Cities where the Protestants were most numerous and powerful, have suffered most, as *Montauban*, *Millau*, *Rochele*, which Churches were the most flourishing in *France*; the first of these hath lost its University, its Priviledges and Freedom, been Pillaged, 5 or 6000. Souldiers put in Garrison several Months together; many of the Principal Inhabitants been, some Hanged, others Burnt, others have had their Houses plundered and demolished; many by severe and barbarous usage constrained to go to Mass, and at last forced to accept of a general pardon for supposed crimes; for during the time of the pretended tumults objected against them, there was neither a Sword drawn, nor a Gun shot off, nor a drop of blood spilt, nor any violent act committed; it was only a company of People met together in their Church, according to their usual

usual manner, that sent to the Kings Deputy in the Province to intreat him to forbear the Execution of the Kings private Letter which deprived them of that Right which most justly belonged to them, (namely, their Classes or Colledges built by them at their own charges) and gave them to the Jesuites; they desired only so much time, as to acquaint his Majesty with their Pleas and grievances. This is the Crime for which they have been treated as severely as if they had made an attempt against the State; and since that time, they have been at the Mercy of the cruel Priests, that deal with the miserable Inhabitants in a most Tyranical manner. *Millau* hath been threatned after the same manner, only because the Protestant Inhabitants did bury a dead Corps after their usual manner, contrary to the Kings Proclamation, that forbids them many expressions of kindness, or Charity, and Sorrow on such occasions.

In *Rochel* the Papists have Banished most of the Richest and Wealthyest Inhabitants, and laid greater Taxes on the rest. But these Cities have been much more favourably dealt withal than *Privas*: This Town did very much flourish under the protection of the late Deceased King, and the Inhabitants were confirmed there in their

Privi-

Priviledges by several orders from the King, so that they have enjoyed a long space of Peace for about 32 or 33 years; but now of late they have been all banished the Town and its territories after a most Savage Barbarous manner.

These Inhabitants that were near five or six hundred Souls, Men and Women, besides Children, are now driven from their Habitations, and forced to wander up and down, to shelter themselves in Woods and Forests, as the miserable Beasts, they not being suffered to rest in any habitable Place.

I shall in the next place give a brief account of the Cruel usage of such as have been bred up in the Romish Religion, when from a sense of their former delusions, they embrace the Protestant faith, contrary to the liberty of Conscience granted by all former Edicts; if they be Females their Parents take them away by violence, and hurry them away into Convents, where they are most Barbarously persecuted, kept only with Bread and Water, sometimes Famished and Starved to Death, sometimes Whipped to Death; sometimes the subtilest Monks and Fryers come to visit them, to discourse and ensnare them, with promises of disposing of them well in Marriage, and according to their

Inclinations, suiting most Diabolically their temptations; and if these will not prevail, they force their Parents to disinherit them; and in case they persist, then either the Ministers, or some Relations or Friends are accused for having seduced them from their Church; if they be Males, they are commonly dis-inherited: A thousand examples might be brought of these Cruelties practised by the Papists against the French Protestants.

Thus I have with all the brevity that may be, laid open the first causes of all the evils befallen the reformed Church; first, Justice is denied them, their Judges being their Adversaries; their Courts of Edicts (where they made all their complaints, and whence only, if at any time they had Justice done them) demolished, although by a peaceable Possession for 70 years enjoyed, and confirmed likewise by various Edicts and Declarations of the King, yet are they at this very day so miserably oppress with such severe Decrees, that the hardest heart cannot but pitty and relent at the very relation of their Miseries.

One Decree forbids their singing of Psalms in their Houses.

By another Decree they are prohibited a correspondence one with another.

They are by another rendred uncapable of

of bearing any Office: by another their Miniſters mouths are ſtopt, ſo that they cannot Preach, but are in continual danger of being accuſed for not ſpeaking with reverence of the Church of *Rome*.

They are forbidden to Print Books in Vindication of their Religion, without the Magiſtrates Order, and the Kings Attourny Generals, which can never be expected.

They are forbidden any private Meetings of their Miniſters to regulate the affairs of their Congregations, and ſee to a punctual obſervance of the publick Diſcipline. For in the Interval of time, between the Provincial Synods, it was their cuſtom to Ordain new Miniſters; now they are forbidden any ſuch practice of ordaining, to the end that the Churches may be deſtitute of Miniſters, and conſequently of the Word and Sacraments.

Another Decree forbids them to do Acts of Charity to any of their Brethren, when they cannot themſelves Vindicate their Cauſe againſt the adverſe party.

By another their Miniſters are not ſuffered to Preach at any conſiderable diſtance from their Reſidence, that they might not have the priviledge of a plurality, many Congregations being but ſmall, and unable to maintain a Miniſter; where-

fore, till this Decree, two or three Congregations joyned their flocks together for the better subsistence of a Pastor.

Now it's very observable, that this poverty proceeds from the detention of one hundred thirty five thousand *French Livers* granted as a Pension by King *Henry* the 4th. for the entertainment of such Ministers: for were this payment continued by the Kings Officers, every Congregation would have a distinct Minister.

Their National Synods are prohibited, their publick Schools taken from them every where, so that their Children cannot be taught by any of the Protestant Religion, and are often taken from them and shut up in Convents, and their Parents forced to maintain them in such places.

They have not the Liberty to make a profession of any mechanick arts and sciences, so that all means of subsistance is taken from them, and of that little they have, they are frequently Pillaged and Plundered; they are forced to the repairs and rebuildings of the Idolatrous Popish Churches, Chappels, the Priests Houses, more than the Papists themselves.

Their lives and estates are in continual danger; for if they be charged with any supposed Crime, they have no Courts of edicts to relieve them, but must submit

mit to the Parliaments and higher Courts.

The Liberty of Conscience, formerly granted, is miserably abridged, and the Inquisition in effect established and set up, they not daring to discover their minds before the Papists, for fear of being accused of Blasphemy.

If any be sick, they cannot lie quietly in their own Beds, at their own houses, nor in the Hospitals, without continual solicitations from Priests and Monks to change their Religion, they having the Liberty to enter their houses at pleasure, which to dying men, though never so well fixed in their Religion, must needs be a great trouble and Torment.

The Priests by this liberty frequently and falsly pretend that the deceased party by signs or otherwise, discovered a desire that their Children should be bred up by them in the Popish Religion. Thus did they deal by Mr. *Rossil* Master of *Zantonge*.

If a Man in a violent feavour lying under a *delirium*, lets fall the least expression whereat the Priest can catch any hold, they take it for a real conversion, and then drive out of the Chamber all his former Friends, even his own Wife, taking away at the same time his Children into their Custody. And if he chance to recover, they will force him

to go to Mass, or else they put the Decree against Revolters in Execution against him.

If they find a sick man in his right Senses, they will then by subtile fallacious questions examin him, as whether he will not embrace a true Faith, or a good and sound Doctrine, and whether or no he desires to dye in the true Church.

Thus are these poor wretches persecuted to death, and in some sence even in their graves, their friends meeting with much trouble to convey them to their Graves, and many have been taken up thence, and by the Papists Burnt, as hath happened lately at *Renes*.

The Bishop of *Usez* lately in a speech to the King in the name of the rest of the Clergy, after his and their thanks for what his Majesty had done against the Protestants, he Exhorted and Conjured him to strike the last stroke at them, he having a most fit opportunity wholly to destroy them.

The Parliament of *Bearn*, and the Clergy of *Pau* have very earnestly requested the same, and there is no doubt to be made by any, after the reading of all these inhumanities, but their request will be granted, though for some short time it be delayed.

By

By these former instances we may see how well the Edict of *Nants*, made by King *Henry* the fourth, and since frequently ratified as a perpetual and irrevocable ordinance is observed.

This cruel usage we cannot in reason think proceeds from any misdemeanours committed by them against the King, since the former Declarations, Edicts, and grants of Liberty of Conscience to them, the King having declared the contrary in his Declaration of 21. *May* 1652. and in his Letter 1655. he useth these words speaking of the Protestants, I have good reason to praise their affection and fidelity for my service, they having on all occasions given me sufficient proofs, by contributing always to the welfare of my affairs; this Letter is in Print.

How unjust then this severity is, any rational man may Judg; most of the severe Edicts already mentioned, have been made of late years, one whereof, not yet related, I shall add, and with that conlude, *viz.* That it's prohibited to the Protestants, to depart the Kingdom, according to the Council of the Marques of *Chastelet*.

A sad Example of this severe Decree, I shall shew you in the most barbarous and unjust procedure of the Parliament at *Rouen* against the Lady *Bauroger* and her

Daughters, and Mr. *Le Moine*, Pastor of the Protestant Church at *Rouen*, occasioned by the flight of *Madamoiselle Darques*, out of *France* into *England*.

Mr. *Darques* a Counsellor of the Parliament of *Rouen*, had a Daughter brought up all her life time under the tuition of the Lady *le Grand* her Grandmother, in the Reformed Religion; the Lady *le Grand* being 85. years of age, and dayly ready to Expire, *Madamoiselle Darques* fearing to be persecuted for her Religion by her Father and Mother, and other Relations, who frequently on that account seemed displeased with her; she took her leave of her Grandmother, and privatly withdrew her self out of the Kingdom: Hereupon Mr. *Darques* her Father, accused the Lady *Bauroger* and her Daughters with a pretended Crime of Rape and forcible carrying away his said Daughter, who he saith is yet in nonage, although she exceeds twenty, which by the Laws of *Normandy* is counted full age. The pretext or Colour for this supposed Crime was the Intimate friendship and acquaintance of the Lady *Bauroger* and her Daughters with *Madamoiselle Darques*. Many persons were employed to surprize the Lady *Bauroger*, and to give a greater likelihood to this unjustly imputed Crime, Mr. *Fugerol*

a

a Councillor of the said Parliament, made her three several visits, she being on her occasions at such times abroad; This worthy Lady not willing to pass by such civilities, went not long after to repay his visits and to know his business: Mr. *Fugerol* replyed that he had been thrice to wait on her, about a business, touching which if she would give him a satisfactory answer, he should account himself infinitly obliged to her. He told her that Mr. *Darques* was extreamly disconsolate at the departure of his Daughter, and that with tears he had intreated him to make her the visits he had made, to prevail with her safely to conveigh for his sake, a letter to his said Daughter, to remove such fears as she seemed (by this absenting her self from him, and her other friends, and flying into a strange Country) to lie under. He told her, that he knew that *Madamoiselle Darques* was very familiar with her Daughters, and on that account he hoped to understand whether she was gone, and the letter he had written, which was full of expressions of kindness and promises of many advantages might be delivered to her. He entreated her to write also to her to perswade her to trust to her Fathers promises, and he would ever acknowledge the kindness. The Lady *Bauroger* could not imagine

gine that a perſon reputed a man of Honour, ſhould by this viſit and diſcourſe enſnare her, but with all civility made him this anſwer, That ſhe knew not where *Madamoiſelle Darques* was for the preſent, but as ſhe was a Friend of her Daughters in all likelihood, in a ſhort time ſhe might know the place of her retreat, and how to write to her; That ſhe was very willing to ſerve them both, if Mr. *Fugerolles* would engage that ſhe ſhould not be brought into any trouble; but as then ſhe proteſted, that ſhe knew not whether the young Gentlewoman was gone; However at their Requeſt ſhe would write a Letter, and in it encloſe her Fathers Letter, to be ſent by the firſt opportunity ſhe could hear of.

The next day *Monſieur Fugerolle* came to the ſaid Lady with a Letter from Mr. *Darques* unſealed, he communicated to her its contents.

The Lady took it on condition that no inconveniency might befall her, which was promiſed in this manner by the ſaid *Fugerolle*, that he would engage to ſave her harmleſs, unleſs that *Madamoiſelle Darques* was found in her houſe. The Lady *Bauroger* wrote afterwards a Letter according to her promiſe, endeavouring to perſwade the young Gentlewomen on her Fathers promiſes (which ſhe did eſteem moſt

real

real and sincere) to return; this Letter she sent open to Mr. *Darques*, desiring to know whether it was according to his mind, who returned it to her with many thanks, highly approving of it. These Letters she, without delay, sent to *Paris*, to a Daughter that resided in that City, desiring her, if she could by any means learn where *Madamoiselle Darques*, was to send those Letters to her; but after some time spent in vain, not by all her enquiry discovering the place of her retreat, these Letters were sent back to *Rouen*. Hereupon this Lady understanding by Mr. *Fugerolles* that the young Gentlewoman was in *England*, she not dreaming of the design laid against her, she designed to send the Letters into *England*, and to direct them to her Sister, Married to the Right Honourable the Lord *Hollis*; but whilst she was thus contriving to send these Letters, Mr. *Darques* being most impatient at his Daughters absence, sent her a most rude message, whereat being netled, she returned him the two Letters by Mr. *Fugerolle*.

A few days after this, Mr. *De Çerisie*, a Nephew of the Lady *Bauroger*, one imploy'd by Mr. *Darques* in the mannagement of some Law-Suits, came to visit her, and told her that Mr. *Darques* was fully perswaded that she knew where his Daugh-

Daughter was, and that he was resolved to prosecute her if she did not suddainly restore her to him again.

The Lady was much surprized hereat, and perceived too late, the treacherous dealings she had met withal; she returned therefore this answer to *Monsieur Cerisie*, that she had nothing to say to him, as he was Mr. *Darques* his Delegate; that she had given an account of her Commission to Mr. *Fugerolle*, at whose request she had underraken it without promise of success; And when he enquired on what ground she thought to conveigh with safety a Letter to her, her reply was, that she knew her to be an intimate acquaintance of her Daughters, and therefore doubted not but to hear from her where ever she were, according to her promise. Mr. *Darques* being informed by Mr. *Cerisie* of what had passed between the Lady *Bauroger* and him in their Conference, he caused the said Lady and her Daughters to be summoned, to give personal appearance, that they might be examined by the Bayliff of *Rouen*, and Report thereof might be made by him to the Judges.

The Judges of the Court, only upon this Information, passed a sentence against the said Lady and Daughter, because out of her kindness to Mr. *Darques* and his

Daugh-

Daughter, she was willing to receive and conveigh, if possible, a Letter, which imported nothing but a Compliment, and a few sorrowful expressions for her leaving him without any farewel, and desiring to hear from her. When the Lady *Bauroger* saw these unjust proceedings against her, (and that Mr. *Le Moine*, Minister of the Protestant Church at *Rouen*, had been clapt in Prison meerly on suspicion of having a hand in the departure of the young Lady) she went privately out of the City, and fled to *Orleans* with her two Daughters, where she had not long been, but one of her Daughters sickned with the small Pox and died, and leaving her Sister infected with the same sickness, in the space of three weeks she likewise deceased, to the unspeakable grief of her Mother, who had no other Children but these two Daughters, and they by all esteemed as accomplisht as any in the whole Country. This unsupportable loss any one would think should soften the hardest hearts, and put a stop to all the former unjust proceedings in Law, which had no other ground, but that this worthy Lady professed the Protestant Religion. But alas, instead of pitty, these inhumane Bruits (for they deserve not the name of men) continued still to prosecute her, insomuch that she was forced to go to

Paris

Paris to acquaint his Majesty with her Innocency, by the means of his Excellency the Lord *Lockart*, Embassadour from the King of great *Britain*.

The Lord Embassador having received the Lady *Bauroger* into his house, acquainted Mr. *Pompone*, one of the French Kings Ministers of State, with her Case, and pressed him very earnestly to move the King in it; accordingly he did, but could obtain no other answer, but that the business was to be examined and tryed in the Courts of Justice, and that it was but reasonable that a Father should prosecute for the carrying away his Daughter.

Not long after Mr. *Darques* upon false informations, for he could not justly accuse the Lady of any thing but of the receipt of his Letter, he procured a sentence in the Bayliffs Court of *Rouen*, the Kings Officers consenting thereunto, that the said Lady should be condemned to dye, unless she should bring back the said *Madamoiselle Darques*, but the rest of the Court gave this following sentence, that the Lady *Bauroger* should be banished nine years out of the jurisdiction of the Bailyship of *Rouen*, that she should be condemned to pay all Costs, and a Thousand Pounds Sterling as a penalty or fine.

When the said Lady heard of this cruel and

and unmerciful sentence, and that her Enemies were ready to seize all her Estate, she went to *Roan*, yielding her self a Prisoner, knowing her own innocency, and that he that governs and over-rules all things, was able to set bounds to the malice of her Adversaries.

This Lady after twelve weeks close Confinement, made an Appeal to the Parliament, her Adversaries not being able to prove that she had any knowledge of the flight of *Madamoiselle Darques* into *England*, and obtained this sentence:

That the Lady *Bauroger* should be released out of Prison without being absolved or condemned; that she should pay all the Costs of suit which were great, the Process having depended Eight Months.

This example alone may serve to discover the inhumane practices towards the poor prosecuted reformed Churches, many large Folios cannot contain the innumerable examples and Relations, not forged Stories but real truths, of the injustice done to the Protestants.

I shall conclude this short Narrative with a true and exact Relation of the sufferings of a Gentleman of an ancient Family, named Mr. *Mondeville le Fanue*, who hath been in the Common Goal of *Caen* in *Normandy*, above the space of three years, and still continues. This

This Gentleman in the year 1655. was Married to a Gentlewoman bred up in the Popish Religion; by her he had several Children, the first was a Daughter, and his Wives Kindred intended to carry her away by force to be Baptized according to the Romish superstition, to that end and purpose his Mother in Law procured from the Judges of *Caen* an expres command to the Ministers of the Protestant Church not to Baptize the Child on pain of five hundred Livers of *France* forfeiture, contrary to the Kings Declaration, *Anno* 1669. Article 39. expreſt in these terms, we order and command that the Children whose Father is a Protestant, shall remain in their Parents Custody, and those that shall take them away and detain them, shall be constrained to restore them. Hereupon he was constrained by Night, to avoid the insolency and fury of the common People, to carry the Child as far as *Bayeux*, five French Leagues distant from *Caen*, there to be Baptized after the manner of the reformed Churches.

As he was going to Baptize his third Child at the Protestant Church in *Caen*, the Vicar of St. *Johns* Church stopped him, and took him by the Throat suddenly, in so violent a manner, that he almost choak-him; and to avoid the fury of the Com-

mon

mon people, who began to flock about he returned to his house.

The last being a Daughter, was carried away by stealth by the fore-mentioned Vicar, and was Baptized in the Romish way.

The Mother of these Children shortly after dying, although by the Custom of the Country the Father hath the right of being Guardian and Tutor of his Children, yet most unjustly and contrary to the 39th. Article of the Edict, the Relations of the deceased Gentlewoman, who were all Papists, chose her Brother, who needed a Tutor himself, to have the care of the Education of these Children. And thereupon he was condemned to give up his Children into the Care and Custody of this young Guardian : from this sentence he made his appeal to the Parliament of *Rouen*, but his Adversaries by their false Witnesses, and a counterfeited Contract before Marriage, allowing the Education of his Children in the Romish superstitious Church (which he evidently cleared) two Judgments passed against him and were confirmed, enjoyning him to deliver up his Children under the Penalty of eight hundred livers French Money : Upon this he Petitioned the Kings Council, and obtained a Letter under the Kings Seal to Mr.

Chamilla, Intendent of *Caen*, commanding him to put a period to this affair; but he being wholly ruled by the Bishop of *Bayeux*, and other of the Clergy and and ridged Papists, this poor Gentleman was made Prisoner; and at the taking of him, they miserably abused him, beating him, tearing his Cloaths, breaking his Sword, dragging him after this manner in the Streets, and in all probability, had not a Gentleman, named the Vicount of *Caen*, coming by, caused him to be put in his Coach, with his Guard to conduct him to Prison, he had been Massacred by the bloudy Crew. Besides all this bad usage, some Debtors to him have obtained an injunction upon any proceeding at Law against them, until he shall deliver up his Children; His Estate is all seized, and he kept at the Kings allowance, that hereby he may be compelled, not having wherewithal to buy Bread for his Children to deliver them up. This order was confirmed and given by six Ecclesiastical Councellors.

All that these inhumane wretches have to alleadg for this barbarous usage, is this, that they hold it right and Equitable to deprive a man of whatever goods or comforts he enjoys, in favour of their Religion, which ought to take place of all private Interests whatsoever, as they say,

summa

ſumma eſt enim Ratio quæ pro Religione fa-cit: and by this pretious Maxime of theirs' this worthy Gentleman for not proſtitu-ting his Children to their diabolical ſuper-ſtitions, hath been for more than three years Impriſoned and placed among the moſt notorious Rogues, who for their Vil-lanies are under reſtraint: Neither can this poorGentleman,on any ſollid grounds, ever hope for deliverance, till ſuch time as by death he receives that Glorious Crown and reward promiſed by Chriſt unto all ſuch as are faithful unto the Death.

Here follows a List or Catalogue of the Protestant Churches demolished in *France*, by Order of the King and his Council.

Anno 1661.

BY a Decree of the 24. *March*. St. *Banzile*, in the Dioceſs of *Montpellier*.

1662.

By a Decree of the 21. of *July Lucque*; 23. Churches in the County of *Gex*, by a Decree of 23. *Auguſt*.

Gex. Chalez. Peron. Divone. Grilly. Craſſy. Colonges. Farges. Pougny. Ceſſy. Cequy. Souverny. Coulez. Verſoy. Croſſet. Chevry. Poully. Meyrin. Vergnier. Pregny. Saconnay. Thoiry. St. *Gian.*

1663.

Aubiſion by a Decree the 11th. of *Jan.* In *Provence*, 13. Churches by a Decree of the 4th. of *March*, viz.

Lants. La Caſte. Gignac. D' Ongles. D'Oppedettes. Signarques. Roqueſin. Gordes. La Baſtide. Des Groſ. La Breoulli Souliers.

Montagnac by a Decree 15th. of *June*. 89. Churches condemned by 6. Decrees the 5th. of *Octob.* in the Dioceſs of *Uſez*, *Nimes* and *Mande*. *Scil.*

Bellegarde

Bellegarde in the Dioceſs of *Niſmes Marvejols les Gardon Hommiers.*
Puechredon, Lougrian, St. *Nazaire des Gardies. Orthou.* St. *Jean de Serres. Cezas, Cambo. Maſſilargues les Anduze. Dourbies. Aguzan.* St. *Breſſon.* St. *Benezet.* St. *Saviour de Pourcils.* St. *John* of *Crieulon. Gatuzieres.* St. *Bonet de Salendrengues. Gaujac* near *Anduze.* St. *John de Banſſells. Lauvejol. Vabres, Candiac. Maſſanes. Liouc. Bragaſſargues. Brouzet. Rouret.* St. *Julien de la Nef. Roquedun. Courbes. Sendras.* St. *John du Pin. Maruejols in Vaunage. Boardie,* Dioceſs of *Uzes. Benezet. Concoules.* St. *John* of *Cerargues. Villefort. Combas. Touſet. Mejane.* St. *Hypolite de Caton. Caſtlenau. Deſplane. Mouteils. Martinargues. Fone* on the *Luſſan.* St. *Bauzile* of *Uzes. Brueys. Roubiac. Serignac. Avejan. Caunes. Ozou.* St. *Martin* of *Valgalges. Gadargues. Megrane. Arlande. Montagnac. Verfevil. Move. Poguadoreſſe,* St. *Victor* of *Malcap,* St. *Stephen* of *Forvene. Foiſſac. Monmiraille. Feſe. Maugieres. La Roviniere.*

In the Dioceſs of MANDE.

Grifac. Caſtelhouc. Balme near *Barc. Monvaillant. Mazaribal. Timelac, Mandenaur* of *Rouſſes. Fraiſinet* of *Fourgues.* St. *Andiot.* St. *Andre* of *Lanciſe.* St. *Michael* of *Dezee,* St. *Laurence* of *Trebe.* St. *Julien*

of *Points*. *Pont* of *Montuert*. *Ribautes*, St. *Casine*. *Geneyrac*. St. *Julien* of the *Neff*. St. *John* of *Rocques*. *La Rouviere*. *La Brugiere*. *Cincens*. *Bizarre Ardaillers*. *Cros*. *Talleyrac*. *Salargues*, *Breaw*. *Bouvillargues*. *Cuoysargues*. *Marignargues*. *Rodillan*. St. *Cezaire*. *Courvessac*. *Montredon*. *Leques*. *Salinelles* the lesser. *Galarques*. *Asperes*. *Buzinargues*. *Villatelle*. *Colorges*. *Lascours*. *Cruvieres*. *Gujane*. *Crespien*. *Vio*. *Sauzet*. *Rochegude*. *Seynes*. *Daumesargues*. *Bovisset*. St. *Martin* of *Campelade*. *Taraux*. *Fontarzche*.

1664.

Seyne by a Decree the 12th. of *May*.

Landouzy
Gereis
Sernay
Rue des Boheins
Leval. } Septemb. 22.

St. *Croix de Candele*
Vehaw.
Vestrie.
Milhaw. } Octob. 3.

Alencon 20. October.

New Church of *Montauban* the 29th. of October.

The Church at *Nesmes* the 28th. of *November*.

1665.

1665.

Churches Demolished in *Bretagne*, the 19th. of *January*.

Syon. Croissie. La Rochebibnard. Dinan. Ploer. St. *Malo.*

In *Picardy* the 27th. of *January*.

Salonel. Canesures. Lindeboeuf 23. April *Le Mesnil*

42. Demolished in *Poicton* by a Decree of the 6th. of *August*.

Belabre. Chavigny. Exoudun. St. *Gelais. Courteilles. Benay. Couhe. Martillac. Puigni, Peselechat. Parthenay. Le Vigean.* St. *Benoir. Puybeliart. Lucon. La Chaune. Belleville. Poire.* St *Hermine. Le Boupire. Chantaunay.* St. *Gilles Survye. Tolmont. Marevillo. La Jaudovinicre. Mavillieron.* St. *Fulgent.* St. *Jovin de Milli. Benet. La Brassardiere. Lachataigneraye. Faussay. La Buardiere. Cezay. Aubanie. Guire. La Bouchetiere. Lande Blanche. La Milliere. Boisragon. La Chapelle Temet. La Morinicre.*

What Churches hath been destroyed since 1666. though there hath been many, yet few of their Names are come to my hands, unless

In 1672.

St. *Andre* of *Beausse*, Decemb. 20.

In

In 1673.
By a Decree, Feb. 3.
Unet. Galapian. Favillet. Aimmet. Ligneux. St. *Barthelmy de la Perche.*

There are six times more Churches destroyed. He does not speak of hundreds and above destroyed in *Boarn*, and infinite others.

Many besides these are demolished, and near two hundred in the black Role are Registred, which are by most feared in a short time will be condemned.

FINIS.

In 1673.
By a Decree, Feb. 3.
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There are six times more Churches destroyed. He does not speak of hundreds and above destroyed in *Boarn*, and infinite others.

Many besides these are demolished, and near two hundred in the black Role are Registred, which are by most feared in a short time will be condemned.

FINIS.

THE CASE OF THE Perſecuted and Oppreſſed PROTESTANTS

In ſome Parts of

Germany and *Hungary*:

Laid open in a

MEMORIAL,

Which was lately preſented at

VIENNA

TO HIS

Imperial Majeſty,

By His Majeſty the King of *Sweden*'s Ambaſſador Extraordinary, the Count of *Oxenſtierna*.

Printed in the Year 1675.

May it pleaſe Your Sacred Imperial and Royal Majeſty;

WHereas His Sacred Royal Majeſty, my moſt gracious Lord and Maſter, doth cheriſh a good and due opinion of Your Sacred Imperial Majeſties Equity and Indulgence upon all occaſions; ſo doth He, with the greateſt confidence, rely on, and moſt earneſtly requeſt the ſame, as to the ſtraits and neceſſities of the moſt afflicted Proteſtants, living within your Kingdoms and Provinces: For Honour, Conſcience, and not only Chriſtianity, but even Humanity it ſelf urge it. His Royal Majeſty had indeed much rather have ſpared the mention of a thing ſo often repeated, nor would he have ſtirred any more in this buſineſs, had the Promiſes ſo often made formerly, and now

lately renewed by the Count of *Sternbergh*, *That thoſe of the* Auſpurge *Confeſſion ſhould be ſo treated, that neither they, nor any other Proteſtants in their name, ſhould have any occaſions of complaint*, obtained hitherto the due and hoped effect; and if nothing had been done againſt them, contrary to the Grace and Indulgence ſo certainly promiſed them by Your Imperial Majeſty: But how far otherwiſe it fares with them hitherto, and how notoriouſly miſerable their condition, although it may perhaps be concealed by the cunning of ſome Zelotes, who intercept the Groans of the oppreſſed Proteſtants from coming to the moſt benign Ear of Your Sacred Imperial Majeſty; yet His Sacred Royal Majeſty hath, to His no ſmall grief, underſtood, by no leſs ſad than certain relations. And he hopes, that Your Imperial Majeſty will not think ſtrange, if he cannot behold, without regret, and without interpoſing in their behalf, that His own Religion ſhould, in thoſe of the ſame Profeſſion, ſuffer ſo diſmal a Perſecution; and under this colour, that ſo many, not only innocent, but well-deſerving perſons, ruined in all their Fortunes, ſhould be expoſed to the moſt

moſt exquiſite Contumelies and mockeries; and that the Proteſtant Miniſters, eſpecially in the Cities of *Hungary*, *Leopoldople*, *Capuarina*, *Camara*, and others, being moſt violently ſeized on, ſhould be pillaged, and inſolently abuſed, and, ſtead with ſtripes, ſtarved with hunger and nakedneſs, be thruſt down into moſt loathſom and horrible Priſons, among Snakes and Toads; and moreover ſo bound and manacled, that they want all defence to help themſelves againſt the Venomous Creatures; and that even where they are moſt favourably dealt with, and ſuffered to live above ground, that there being compelled to Employments, not ſo laborious, but the moſt filthy and noiſom that can be invented, loaded perpetually with Chains more cruelly, than thoſe that are guilty of the moſt heinous Parricides or Treaſons, without all commiſeration, without any ſatiety in mocking, abuſing them, they ſhould lead a life, than which, Hell it ſelf may ſeem more tolerable. To this may be added, that to deprive their Souls and Conſciences of all Means of Inſtruction, all Schools and all Helps of good Education and Piety, by which their Youth ought in

their tender age to be brought up, and formed for use and serviceableness, and to a faithful subjection towards Your Imperial Majesty, are, without any regard to the maintenance of Publick Faith absolutely refused them. That I may not pass by, how even they are not allowed Baptism by the Hands of Protestant Ministers; that the use of their Churches, either by their own Bloud gained from the *Turk*, or at the Protestants own Charges built by the Imperial Consent and Permission, is refused them. It is in earnest very sad, that the things of this World should so far be prefered before those of Heaven; that, while Players and Mountebanks have places assigned, nay, and Priviledges granted them, and so much tenderness is used to that sort of People, which never is without nusance and inconvenience to others; those that have embraced Christ, and are neither troublesom, nor incommodious to the Publick, but do seriously pray for the health and safety of Your Imperial Majesty, are in the mean time debarred to joyn in Prayer, under a mean shed, where it rains through; nay, under the open Sky, or in the privacy of their own

own Houſes, and that under pain of the moſt intolerable puniſhments. It is far from His Sacred Royal Majeſty, hereby to impute any fault to your Imperial Majeſty, a Prince ſo renowned for Clemency, Equity, and Honour; eſpecially when He calls to memory, how great Evidences You have given of a Mind, deſervedly abhorring and condemning this manner of proceeding, ſo barbarous, ſo contrary to the gentle Rule of Chriſt, and the Apoſtolick Example of Charity, nor only by Your benign Anſwers and Promiſes declared to His Sacred Royal Majeſty, by his Miniſters, but alſo by Your Praiſe-worthy Edicts, publiſhed in favour of the Proteſtants, after the Example of Your Predeceſſors of moſt Glorious Memory, who diſdained not to own the Proteſtants among their faithful Subjects, and to interpoſe their Authority for ſecuring them. But while thoſe miſerable Perſons confide in thoſe Records, and Your Imperial Majeſty emulates the Renown of Your Anceſtors, with a worthy tenderneſs towards them, and all others; it ſo happens, that the Fruit of ſo great a Virtue, and ſo great a Benefit, is blaſted, both as to Your

Imperial Majesty, and those for whom it was design'd; and that your inviolable Imperial Word is eluded and infringed, by I know not what tricks and pretences; the miserable Protestants never lived in less security, than after the obtaining the Declarations and Laws for their security, as if they were made only for a time, not so much for the safegard of the Afflicted, as for a show of Clemency, but not to avail against the Cruelty of Persecution. The Authors of this Calamity might have discharged their Duty much better, would they have endeavoured to maintain Your Imperial Honour and Dignity, by an Execution conformable to Your so Benign Imperial intention, rather than to undermine and overthrow it for Profane, far from Pious purposes. By which it comes to that pass at last, that it is not lawful for Men to be Godly, Honest, and Loyal and so many Christian and most Sincere Souls being driven out of the Dominion of Your Imperial Majesty, are, which is a thing most miserable, bound under the yoke of the *Turkish* Slavery.

His Royal Majesty would not deprecate the utmost severity against the Protestant

ſtant Subjects of Your Imperial Majeſty, if their diſſenting not from the Foundation of Chriſtian Salvation, but from ſome Additions to the Apoſtolical Doctrines, did involve them in any Crimes or Wickedneſs; if this their Nonconformity in Religion did corrupt their Loyalty, or the Civil Happineſs; if the Proteſtants did by Seditious Counſels riſe up againſt Your Imperial Majeſty; if by Riots or Irregular Tumults they attempted upon Your Supreme Authority; if they avoided any Duty of moſt Loyal Subjects; or if they obeyed Your Commands with leſs readineſs than the Papiſts: But ſeeing the contrary is manifeſt to all men, notwithſtanding the falſe Gloſs of Conſpiracy, or being Complices therein, wherewith their Perſecutions are for the moſt part coloured; whereas the Proteſtants live quietly and peaceably, and approve themſelves, as becomes them, towards their Prince, and do ſo much abhor the Crime of Treaſon or Diſloyalty, that there is nothing which they do more earneſtly deprecate, than the neceſſity of parting with their Allegiance; nor any are more ready, than they

they, to sacrifice their Estates, their Bodies, and their Lives, for Your Imperial Majesty, against the Infidels; only desiring to keep their Souls untainted. Let those, who are the Authours of these severe Counsels against them, consider well, what account they can make to His Imperial Majesty, if those fatal Accidents, which may ensue hereupon, but, which God forbid, should at some time or other, turn your severity upon themselves.

His Sacred Royal Majesty hath in the mean time commanded me, to represent to Your Imperial Majesty, how clear and remarkable the words are of the *Instrument of Peace*, in favour of the Protestants inhabiting the Kingdoms and Provinces of Your Imperial Majesty, and of the most Serene House of *Austria*, whereby the free Exercise of Religion is inviolably, explicitely, and by name granted to some of them, and particularly to those of *Silesia*: The condition of others in this matter is respited to another time, to be dispatched by the Amicable interposition of His Royal Majesty, and the humble Intercession (which has, notwithstanding, hitherto been so vainly attempted) of the States

of

of the *Auſpurge* Confeſſion. Verily it can ſcarce be believed, without injuring thoſe, who laboured in that ſo pious and ſincere Agreement, that they did add this Clauſe in vain, (though ſuch it hath hitherto proved) or that they intended to delude miſerable Perſons with deceitful hopes: Foraſmuch therefore, as no leſs in reſpect to the Publick Honour and Dignity, than to the Nature of all Agreements, the Words of that Clauſe ought to operate ſomething; the leaſt that they can operate muſt be, that the Proteſtants may be left however in the ſame ſtate that they were, when the Peace was concluded. And His Royal Majeſty hopes, that Your Imperial Majeſty will no more inſiſt upon the Diſtinction uſed by the Court of *Sternberg* in *Sweden*, between the *Dutchies* of *Sileſia*, belonging to Your Royal Chamber and Table, and others, and upon the excluding of *Hungary* from theſe Kingdoms of Your Imperial Majeſty, which are comprehended in the Senſe of the Pacification; Seeing neither that Diſtinction, nor this Excluſion, hath any foundation at all in the Inſtruments of Peace, but doth rather directly oppoſe it. Which things being

being ſo, His Royal Majeſty doth, with all the power that He properly hath of intreating and prevailing with Your Imperial Majeſty, for thoſe oppreſſed Proteſtants, groaning under ſo great rigor and cruelty of Inquiſitions. beſeech and conjure Your Imperial Majeſty, by the Rights of the Friendſhip, and ſincere Correſpondence perpetually to be obſerved with Your Imperial Majeſty, by the Publick Tranquillity, by Your own Clemency, by Your Honour, and even by Your Self, that in conformity to the Priviledges granted by your moſt Auguſt Anceſtors, and by Your Self to the Proteſtants, and to the Publick Laws and Agreements, You would command, that they may have liberty of Conſcience; and that reſtoring in Your Kingdoms and Hereditary Provinces the Exerciſe of their Religion, together with their Churches, Seminaries and Schools, which heretofore belonged to them, You would deign once for all, to revive the Spirits of the Proteſtants, drooping under the want of their Divine Worſhip, from that deſperate life, in which at preſent they languiſh; and that You will think fit to retain them as Yours, who

are

are Yours, both by their Birth, and by the Duty of their inviolated Loyalty. And hereby it will come to pass, that henceforward Your Imperial Majesty will be free from all further interruptions of those, who interceed for them, and that as many miserable Persons, as do now with sighs and groans lament unto God their sad condition; so many hereafter shall with Praises Celebrate the Goodness and Equity of their most Indulgent Lord and Emperour, and with most ardent Prayers recommend to Heaven Your Health, Life and prosperity.

But in particular, forasmuch as several undoubted Rights and Priviledges, which being by the *Instrument of Peace*, to the Protestants of the Order of Knights, and their Subjects, in the Dutchies of *Silesia*, *Tropaw*, and *Jegerndorffe*, have been divers ways infringed, and, as far as possible, utterly torn in pieces, partly by new Articles added two or three years ago to the Provincial Ordinance of *Tropaw*, and partly by sundry bold attempts of the Missionaries of the Bishop of *Olmutz*; His Sacred Royal Majesty doth exceedingly, and most instantly urge

urge Your Sacred Imperial Majesty, that you would deign to leave inviolate, and maintain not only the aforesaid Orders of Knights, and their Subjects, in the said Places but also whatsoever other Protestants, living within the other Dutchies of *Silesia*, in full and quiet Liberty of Conscience, and Education, (as doth most rightly belong by the Publick Agreement) and in the Right appertaining to them hitherto, as well of serving in the Publick Dignities and Offices of the Province, as of purchasing and possessing immovable Goods or Lands therein. And to that Purpose, that You would not onely hasten to Cancel the Articles of the said Ordinance, by which this is forbidden; but also either to remove and recall the said Missionaries, or so to bridle their rigid and licentious proceedings, that they may for the future desist from the most unjust violence, they have hitherto exercised, in Reforming Religion in the Cities of *Leobschutz*, *Teschin*, and other Territories adjoyning, (against which, the three years Intercession and Sollication of His Royal Majesty hath produced no other effect, than that above four hundred

hundered Inhabitants of *Leobſchutz* are forced to wander, begging through the Neighbouring Countries) and that You would cauſe them to reſtore to the foreſaid Order of Knights, without any impediment, the Feudatary Lands hitherto uſurped, from them: Whereby this alſo will of conſequence follow, by the Clemency and Equity of Your Sacred Imperial Majeſty, that thoſe Miſſionaries ſhall no longer have power, under pretence of I know not what Contingences of the Stole, and ſuch like, to diſpoil the wretched Proteſtants of their Eſtates; eſpecially ſeeing by this way of proceeding, they do nothing but make in the Dominions of Your Imperial Majeſty, a ſad ſolitude for want of good Subjects; they chaſe away the Inhabitants from their Cities, the Husbandmen from the Land, and compel the otherwiſe moſt honeſt and moſt Loyal Subjects of Your Imperial Majeſty, either to be ill ones, or to have no being

In the ſame manner, about the beginning of this Year, at the inſtances of His Sacred Royal Majeſty, and previous to a perpetual Sanction, it was eſtabliſhed by Your Sacred Imperial Word

Word, and by Publick Records, that the Protestants living in *Hungary*, and particularly the Citizens of *Edenburg*, who are, if any, signal and devoted in their subiection to Your Imperial Majesty, should have free Exercise of their Religion; yet afterwards it hapned, that their meeting for Divine Worship was removed from *Edenburg* to *Eysenstadt*, whither there is no going safely, or without most grievous inconvenience, by reason of the distance of the Places, and the Passage infested by the Enemy, although there was no probable reason for it, and why the Publick Faith should be in this degree interrupted; unless perhaps, that the Liberty and Rights of the Protestants being loosened and weakened by the dangers and troubles of that change, might, in conclusion, be utterly overthrown with the greater facility. His Sacred Royal Majesty therefore, as judging, that nothing doth more belong to Him, and nothing ought to be prosecuted by Him, with more earnest affection, than the safety of those, whom the Communion of the same Religion endeareth to Him, doth Amicably, Brotherly, and most Vehemently

Vehemently request of Your Sacred Imperial Majesty, that You would at length so far consider His so often repeated Interposition, nay, Your own Honour, that the Liberties so graciously confirmed by Your Self to those of *Edenburg*, may have the convenient and desired Effect, and that the Exercise of their Religion, which, contrary to the Tenour of Your Grant, hath been cast out, or (as it hath pleased the Secretary's Office in *Hungary* to express it) banished into a place, so improper, together with the Churches, that have been taken away; and the Schools and Colledges, which are so exceeding necessary, may be restored both to their City, and to the other Cities and Towns, and that they may enjoy them for the future freely, and undisturbed, whithout any hinderance or violence. His Royal Majesty desires Your Imperial Majesty to be fully perswaded, that You cannot give Him a more evident or more acceptable Pledge of Your Benign, Friendly and Brotherly Mind, than by suffering Your Self to be prevailed with in this Matter, by being pleased, to second, His most earnest Zeal and Charity to-

wards His afflicted Companions in Religion, and by giving present ease to their calamitous Condition.

These things will extremely increase the Fame of Your Imperial Majesty's Clemency, and will not only put a most strict Obligation upon His Royal Majesty, but moreover upon so many Electors Princes, and States of the Sacred Roman Empire, who will reckon themselves to be cherished in the Persons of the Protestants, and will apply their favourable usage unto themselves; and will be so much the more ready, upon that account, to joyn their Arms, as oft as it shall be needful, with those of Your Imperial Majesty, against the Common Enemy, as His Royal Majesty offers Himself most addicted, by all Endeavours and Offices, to Your Imperial Majesty.

And so promising my self an Equitable, Benign, and Speedy Declaration, concerning those things, from Your Imperial Majesty, I recommend my self most submissively to Your accustomed Grace and Favour.

FINIS.